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REPLY
OF
REV. JOHANNES MEGAPOLENSIS
PASTOR OF THE CHURCH OF
NEW AMSTERDAM
TO A LETTER OF
FATHER SIMON LE MOYNE
A FRENCH JESUIT MISSIONARY
OF
CANADA
1658

Printed by
THE COLLEGIATE CHURCH
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INTRODUCTORY NOTE.

DOMINE MEGAPOLENSIS AND FATHER LE MOYNE.

From a letter of Rev. Johannes Megapolensis to the Classis of Amsterdam, dated September 28, 1658, we learn a few particulars about an interesting discussion between himself and Father Simon Le Moyne, a Jesuit missionary among the Mohawks. Father Le Moyne accompanied the Indians several times on their visits to Fort Orange. At length he visited Manhattan, probably at the invitation of Roman Catholics living there, and perhaps especially for the sake of the French privateers, who had arrived there with a good prize. The following is an extract from this letter of Megapolensis to the Classis:

"He[Father Le Moyne]represented that he had heard the other Jesuits speak much of me, who had also highly praised me for the favors and benefits I had shown them; that he, therefore, could not, while present here, neglect personally to pay his respects to me, and thank me for the kindness extended to their Society. 1. He told me that during his residence among our Indians, he had discovered a salt spring, situated fully one hundred [Dutch] miles [three hundred English miles] from the sea; and that the water was so salt that he had himself boiled excellent salt from it. 2. There was also another spring which furnished oil. Oleaginous matter floated on its surface, with which the Indians anointed their heads. 3. There was another spring of hot sulphurous water.* If paper and dry materials were thrown into it, they became ignited. Whether all this is true, or a mere Jesuit lie, I will not decide. I mention the whole on the responsibility and authority of the Jesuit.

"He told me that he had lived about twenty years among the Indians. When he was asked what fruit had resulted from his

*The salt springs were probably those at Onondaga or Syracuse; the sulphur springs those at Richfield or Saratoga. The Five Nations sometimes roamed into Pennsylvania, and the oil springs may be those in that State. See page 20 of this pamphlet, and Parkman's "The Old Regime in Canada"; O'Callaghan's "New Netherland"; Brodhead's "New York"; "Jesuits' Relations."

labors, and whether he had taught the Indians anything more than to make the sign of the cross and such-like superstitions, he answered that he was not inclined to debate with me, but wanted only to chat. He spent eight days here and examined everything in our midst. He then liberally dispensed his indulgences, for he said to the Papists (in the hearing of one of our people who understood French), that they need not go to Rome; that he had as full power from the Pope to forgive their sins, as if they were to go to Rome. He then returned and resided in the country of the Mohawks the whole winter.

“In the spring, however, troubles began to arise between our Indians and the Canadians. He then packed up his baggage and returned to Canada. On his journey, when at Fort Orange, he did not forget me, but sent me three Catalogues: the first, on the succession of the Popes; the second, on the Councils; and the third was about heresies, all written out by himself. He sent with them, also, a letter to me, in which he exhorted me to peruse carefully these Catalogues, and meditate on them, and that Christ hanging on the Cross was still ready to receive me, if penitent. I answered him by the letter herewith forwarded, which was sent by a yacht going from here to the St. Lawrence in New France. I know not whether I shall receive an answer.”

(Signed) JOHANNES MEGAPOLENSIS.

September 28th, 1658.

Ecc. Records of New York, 321, 404, 438-9

The copy of the letter of Domine Megapolensis to Father Le Moyne above referred to was procured from the Archives of the Classis of Amsterdam in 1841, by J. Romeyn Brodhead, and is now in the Archives of the General Synod at New Brunswick, N. J.

It was written in the peculiar chirography of two and a half centuries ago, in Latin, and the words, as usual, were frequently abbreviated. None but an expert in Latin could decipher it. This has been done by Prof. Louis Bevier, of Rutgers College, and the original and a translation are here printed for the first time as an ecclesiastical document of much interest. Professor Kirk, of Rutgers College, has also kindly revised the proof-sheets.

EDWARD B. COE.

E. T. CORWIN.

*Doctissime Dne (Domine) Simon
Le Moyne :*

Epistola tua 7. Id. April. conscripta 5. Kal. Maii mihi tradita est, cum annexis tuis seedulis seu mavis catalogis, quos me diligenter perlegere, et ad sanctuarii trutina(m) expendere efflagitas.

Nescio profecto, mi Dne. (domine), an tu somniando hos catalogos ad me transmiseris, an vero tu vigilando me in hunc usq(ue) diem, Endymione(m) fuisse putaveris et me adeo in studendo desidiosum, totum vitae meae tempus inutiliter trivisse, ut nqm (nunquam) antehac similes catalogos, inspexerim, legerim, et serio perpenderim.

Mihi crede Dne (domine) Le Moyne id ipsum quod me petis, multis abhinc annis factum fuisse. At vero candide confiteor, me nihil ex iis unqm (unquam) *expiscari* potuisse, qd (quod) vel vros (vestros) detestabiles errores stabiliet, vel fidem orthodoxam, qm (quam) p(ro)-fiteor, labefactare valeat.

Equide(m) fides orthodoxa, et vera religio,† non ex locali aut personali successioe (successione) quam false p(re)tenditis, neq

*Most Learned Mr. Simon Le
Moyne :*

Your letter, written on the 7th of April, was delivered to me on 28th of April, with the schedules, or if you prefer to call them so, lists [catalogues] annexed, which you beg me carefully to peruse, and weigh in the scales of the sanctuary.

I do not know, indeed, my dear sir, whether you transmitted these Catalogues to me when you were dreaming; or whether when you were awake, you thought me to be an Endymion,* even to this day; and that I have been so derelict in study, and have spent my whole life so uselessly, as never hitherto to have inspected, or read, or seriously pondered similar Catalogues.

Believe me, Mr. Le Moyne, that that very thing which you ask me (to do), was done by me many years ago; but indeed, I candidly confess that I have never been able to fish out anything from them [Romish works] which would either establish your detestable errors, or have a tendency to undermine the Orthodox Faith which I profess.

Indeed, the Orthodox Faith and true religion come not from local or personal succession, as you falsely pretend; nor from

* Endymion was a beautiful shepherd boy, who received from Jupiter the boon of perpetual sleep. He reposed in a cave in Mt. Latmus in Caria, and was beloved by Selena, who visited him each night.—E. T. C.

† This sentence should have been in the accusative—fidem orthodoxam, et veram religionem—as it is the object of tenemus.

(ue) ex humanis decretis et traditionibus, quibus scatetis, sed ex immutabili et infallibili vbo(verbo) Dei in v(etere) et n(ovo) Testamento comp(re)henso, hauriendam et confirmandam firmiter tenemus.

Prior tua chartula est de successioe (successione) Pontificu(m) Romanoru(m), sed posito, at non concessio, talem localem, et personalem successioe (successionem) apud vos repiri, (reperiri) qd (quid) qso (quaeso) p(er)feceris. Etenim qd (quid) prodest antiquitas si non adsit veritas, quid juvat p(er)sonalis successio si non adsit veritatis p(ro)fessio et ejusdem continuatio?

An tu putas Pontifices Judaeoru(m), Anna(m), Caipham, et similes veram religio(n)e(m) habuisse, qa (quamquam?) suam successio(n)e(m) deducere poterant a talibus sacerdotibus, qui divinit(u)s erant ordinati et q(ui)dem eo in loco, q(ue)m Deus specialiter elegerat, et talib(us) privilegiis ornaverant, qualia tu nqm (nunquam), licet ringaris, de tua Roma demonstrare potes.

Quemadm(odum) ergo successio Pontificu(m) Judaeoru(m) nihil praestat ad stabiliendos coru(m) errores, q(uo)s contra S(anctam) Chri(Christi) doctrina(m) urgebant. Ita nulla vra (vestra) succio (successio) (de qua thrasonice gloriaris) efficax erit, ad v(est)ras haereses et falsa dogmata transubstandianda in veritatem divinam, a qua Romano-Pontificia Eccl(es)ia turpiter atque impie apostatavit, q(uo)d facile liquere

human decrees and traditions, in which you abound; but we hold firmly that it must be drawn out and established from the immutable and infallible Word of God, as contained in the Old and New Testaments.

Your first cartulary is on the succession of the Roman Pontiffs. Now assuming, although not granting, that such local and personal succession is found with you, what, I ask, have you accomplished? For what avails antiquity if truth is not present? What avails personal succession if the profession of the truth is not present, as well as the continuity of the same?

Do you think that the priests of the Jews, Annas and Caiaphas, and the like, had the true religion? And yet they were able to deduce their succession from such priests as were divinely ordained, and indeed [were ordained] in the very place which God had especially chosen and endowed with such privileges as you never—you may get angry if you please—can demonstrate concerning your Rome.

As, therefore, the succession of the Jewish priests avails nothing at all for the establishment of their errors, which they urged against the holy doctrine of Christ, so no succession of yours (concerning which you so insolently boast) will be efficacious, to transform your heresies and false dogmas into divine truth, from which the Roman Pontifical church has basely and impiously apostatized, as may easily be made evident

potest, unicuiq(ue) qui non leberide* caecior est, et modernam Romano-Pontificia(m) doctrina(m), aequa mentis bilance confert cum verbo Prophetaru(m), Evangelis, taru(m), et Ap(osto)loru(m) et specialiter cum ep(isto)la Pauli ad Romanos, vix enim tenebrae magis differre possunt a luce qaa (m) v(est)ra religio, fides et doctrina differt a fide et doctr(in)a, q(ua)m ap(osto)l(u)s in eadem ep(isto)la ad Rom. proposuit, quod facile possem, si liberet, in hypotyposi ostendere.

Cum autem vobis Pappolatrix successio sit instar Dianae Ephesiae, et nihil vobis communius sit quam crepare, Successio, Successio, ut olim v(est)ri majores apostatae Judaei quib(u)s in heolomania† successistis ingemiantes nidebant, Templu(m) Dei, Templu(m) Dei, non immeriti succenserem, si adhuc papismi coeno adhuc immersus haerere(m); quod tam mala fide egeris, in contexendo Paparum catalogo, q(ua)ndoquide(m) studio et malevole omisisti Papisam Joannam foemina(m), quae assumpto virili habitu, tande(m) ad sellam pontificia(m) ascendit, et instar turpis scorti, succuba facta obscaenis amasiis, impregnata, et suum foetu(m) enixa, secundum illud.

to any one who is not blinder than a bat (*lit.*, serpent-skin), and who compares the modern Roman Pontifical doctrine, with an even balance of mind, with the words of the prophets, evangelists and apostles; and especially with the Epistle of Paul to the Romans; for scarcely can darkness differ more greatly from the light, than your religion, faith and doctrine differ from the faith and doctrine which the apostle propounded in that same Epistle to the Romans. This I could easily show in outline, if I chose to do so.

Since, however, to you Pope-worshippers, "*Succession*" is like "(Great is) Diana of the Ephesians;" for nothing is more common to you than to cry out "*Succession, Succession*;" as of old, your ancestors, the apostate Jews (to whom you are the successors in your rage for dregs), cried out aloud—"The Temple of God, The Temple of God (are we)":—I should not, unjustly, be angered with you if I were, up to this time, wholly immersed and stuck fast in the mire of papistry, for acting in such bad faith in drawing up the catalogue of the Popes: since, indeed, you have purposely and wickedly omitted the Pope-ess, Joanna, a female; who having assumed masculine attire, finally ascended the Pontifical seat;

*Leberide, from the Greek λιβηρίς, the sloughed-off skin of a serpent. The writer here Latinizes this word. The expression, τυρλόττερος λιβηριδός, blinder than a serpent's cast-off skin, is cited by Hesychius from Aristophanes.

†Greek ἐωλομυρία, from ἔωλος, leavings, scraps, dregs; and μανία, rage; or does it simply mean, "in your insane rage"?

Papa Pater Patru(m), peperit papissa papillu(m).

Et quamvis hic corrugata fronte nictetis, et nobis oculos effodere vultis, tame(n) nolentes convincimini ab ipsismet Papistis Historiographis quam plurimis, qui testantur tam insigne(m) Papisam, papanae eccliae(ecclesiae) caput fuisse, et papillum peperisse. Quid ergo causae fuit, quod hanc ex tuo catalogo expunxeris, forsán te coegit pia fraus qua mihi Calvinistae imponere voluisti.

Condoleo tibi, te ita Diris agitari, ut n(on) verit(u)s fueris in fronte tui catalogi constituere J. Chru(m) (Jesum Christum) Salvatore(m) et S. Petrum, quasi illi vestrorum erroru(m), vel autores vel tutores essent, cum tamen ipsa meridie clarius sit, vestras opiniones, e(x)tra, praeter et contra S. Scripturam confut[? *], toto quod aiunt coelo, a Chr(ist)i et S. Petri doctrina differre, et longissime distare.

Dubito etiam an pp. (propter) horrendam tua(m) blasphemiam(m) succensio(n)e an vero commiser(ati)o(n)e dignior sis;

and like a base strumpet, lying with obscene lovers, became great with child, and brought forth her offspring, as the verse runs—

“The Pope, the Father of the Fathers — being a pope-ess — brought forth a little pope.”

And although right here, you may shake your head [lit. blink] with wrinkled brow, and wish to tear out our eyes; nevertheless, you are convicted unwillingly by very many papist historians themselves, who bear witness that this so greatly renowned Female Pope was the Head of the Papal Church, and brought forth a popelet. But what was the reason that you expunged her name from your Catalogue? Perhaps pious fraud compelled you, whereby you hoped to deceive me, a Calvinist.

I pity you, that you are so driven by the furies, that you have not feared to place in the forefront of your Catalogue, Jesus Christ the Saviour, and Saint Peter, as if they were either the authors or the champions of your errors; although it is clearer than the very noonday, that your opinions are outside of, beside, and contrary to, the Holy Scripture; differing from the doctrine of Christ and Saint Peter by “a whole heaven,” as they say, being at the very farthest remove from them.

I am even in doubt, whether, on account of your dreadful blasphemy, you are more worthy of anger or of pity; because you

* Manuscript is mutilated here. And although confut—is plain, it is not clear how the word should be filled out. Confutare does not seem suitable.

quod J. Chro (Jesu Christo), non Romano-Pontificae, sed sanctae eccl(es)iae catholicae capiti, tam impura et monstrosa membra assuere coneris.

Quis enim ignorat qui historias tantum obliquis oculis inspexit jam multis saeculis, a tempore Gregorii Magni, episcoporu (m) Rom. bonoru (m) ultimi, et maloru(m) primi, inter vestros Pontifices plurimos fuisse, impios, atheos, epicuraeos, magos, cinaedos, sodomitas, et si quid deterius dici potest, imo quosdam eoru(m) magis bestias et diabolos incarnates, quam homines fuisse, teste Platina, etc.

Cur igitur tu tales Dagonas in eodem loco cum arca D(omi)ni erigere satagis? Cur tu tales Beliales, cum Chro(Christo) communione(m) habuisse, asserere no(n) erubescis?

Secunda tua chartula continet annotationem Conciliorum, qua p(ro)bare vis Spiritu(m) S. Ecclia (Ecclesiam) Chri (Christi) sponsa(m) nunq(ua)m deservisse. Sed quare tu insaniens cum propria tua umbra luctaris? Quis praeter te somniantem dixit Spiritu(m) S. Ecclia Chri (Ecclesiam Christi) sponsam deserrere aut deservisse vel unq(ua)m deserturum? Etenim ex vbo (verbo) Dei edocti sumus, credi-

have attempted to attach such impure and hideous members to Jesus Christ, who was not the head of the Roman Pontifical Church, but of the Holy Catholic Church.

For who is ignorant, that has inspected history with even a careless glance, that for many centuries past, from the time of Gregory the Great, the last of the good Roman Bishops, and the first of the bad ones, there have been among your Pontiffs many impious ones: atheists, epicureans, diviners, lewd fellows, sodomites; and worse still, if anything can be worse, even certain ones among them, who were beasts and devils incarnate, rather than men; according to the witness of Platina* and others.

Why, therefore, do you desire to set up such Dagonas in the same place as the Ark of the Lord? Why do you not blush to assert that such Belials have had fellowship with Christ?

Your second cartulary contains a list of the Councils, by which you wish to prove that the Holy Spirit has never forsaken the Church—the bride of Christ. But why do you, like an insane man, wrestle with your own shadow? Who has said, unless yourself when dreaming, that the Holy Spirit deserts, or has deserted, or ever will desert the Church, the bride of Christ? For from the Word of God we have been taught,

* Platina, born in 1421, wrote a history of the Popes, which was first printed in 1479, and two other editions soon followed. Later editions have had objectionable passages eliminated.—E. T. C.

mus atq(ue) asserimus, Chr(ist)-
um caelestem sponsum, cum sua
Ecl(es)ia catholica, spirituale
connubium inivisse, eam sibi in
aeternu(m) desponsavisse, per-
petuum gra(ti)ae foedus cum ea
pepegisse, nec ab ea suo spiritu
recessisse, recedere, aut unq(ua)m
recessuru(m) esse.

Quid vero tu inde concludere
vis? Ergo papizans grex et
rasa ista turba est Chri Eelia
(Christi Ecclesia) ejusque sponsa,
cui Chrts (Christus) suum Spiritu-
um nunquam subtracturus sit?
Sed crasse, mi Due(Domine), hallu-
ci naris, qd(quod) tu promissiones
electae eeliae (ecclesiae) Catho-
licae factas ad particularem
elia(ecclesiam) Romanam as-
tringere anniteris. Tunc putas
Spiritu(m) S. Eelia (Ecclesiam)
suam deserturum nisi Romae in
arce Antichristi sit quasi palo
alligatus, aut in scrinio pectoris
pontificii conclusus constringa-
tur? Sodes cedo vel unicum
Scripturae locum qui p(rae)bet
Spiritu(m) S. assistentia(m) magis
promissa(m) esse Romanae
Ecl(es)iae, quam Hierosolymi-
tanae, Ephesiae, Alexandrinae,
Laodicenae, etc. Profecto si ulli
Ecliae (Ecclesiae) tale privi-
legium attribuendum esset, tum
illud non Romanae, sed Jerusoly-
mitanae competeret.

Confitemur quidem tempore
ap(osto)loru(m), et aliqb(aliqui-
bus) subsequentibus saeculis,
Romae fuisse bonos et pios pas-
tores et episcopos, qui Chri(Chri-

and believe and assert, that
Christ, the Heavenly Bridegroom,
has entered upon a spiritual mar-
riage with His Catholic Church,
and has espoused her to Himself
forever; has made an Everlast-
ing Covenant of Grace with
her; and in His Spirit, has not
withdrawn from her, does not
withdraw, and never will with-
draw.

But what, indeed, do you wish
to conclude from this? That
therefore that papalizing herd,
that tonsured rabble, is the
Church of Christ, even His bride?
and that from them Christ will
never withdraw His Spirit? But,
my dear sir, you are laboring
under a gross hallucination, in
that you strive to limit the prom-
ises made to the elect Catholic
Church, to the Roman Church in
particular. Do you imagine
that the Holy Spirit will desert
His Church, unless He be, as it
were, bound to the stake, in the
citadel of Antichrist, at Rome,
or be boxed up in the Pope's
bosom? Give me, if you can,
even a single passage of Scrip-
ture, which shows that the
assistance of the Holy Spirit
is promised more to the Roman
Church than to that of Jerusa-
lem, or Ephesus, or Alexandria,
or Laodicea, etc. Assuredly, if
to any Church it had been neces-
sary to accord such a privilege, it
would belong, not to the Roman
Church, but to that of Jerusalem.

We confess, indeed, that in the
time of the Apostles, and for
some centuries following, there
were at Rome good and pious
pastors and bishops, who

sti) doctrina(m) praedicabant, orationi intendebant, populum docebant, et qsi (quasi) pontem ad coelum extruebant viamque vitae, bono exemplo prae-cundo, monstrabant:

Et consequenter confitemur Chru (Christum) etiam suam ecclia (ecclesiam) Romae habuisse, sicut Corinthi, Athenis, Antiochiae, etc., at vero quemadmodum Deus pp. (propter) hou (horum) peccata, ingratitude(m), vbi (verbi) divini contemptum, etc., secundum suas minas candela-bru(m) suu(m) removit ex hisce locis, vinea(m) suam ab iis aufereus aliis eam elocavit. Eodem etiam modo sese res habet cu(m) Romana Ecclia (Ecclesia). Adeo ut modernu(m) papalem gregem non agnoscamus Chri Ecclia (Christi Ecclesiam), aut membru(m) ejus, sed Antichristi faecem. Postquam enim diabolus per homine(m) peccati solium suu(m) Romae fixit, vra (vestra) Roma facta est meretrix Babylonica, quae ebria sa(n)guine S.S. (sanctorum) martyru(m) reges terrae vino idololatriae suae inebriavit et intoxicavit.

Vix capio quare tu indicem concilioru(m) describeris et ad me miseris, nisi forsitan ostentationis caa(causa) id feceris ut hoc quasi Medusae capite et horrenda larva me terreres, ac si oia (omnia) concilia a vris (vestris) starent partibus. Dne (Domine) Le Moyne non recusamus debitu(m) honore(m) deferre legitimis conciliis, in qbus (quibus) Spiritus S. praesidet, et vbo (verbo)

preached the doctrine of Christ, who were earnest in their prayers; who taught the people, and who built as it were, a bridge to heaven, and showed the way of life by setting a good example:

And, consequently, we confess that Christ had his Church even at Rome, just as He had it at Corinth, at Athens, and at Antioch, etc., but even as God, on account of their sins, ingratitude, contempt of the Divine Word, etc., according to His threats, removed His candlestick from these places, taking His vineyard from them, and giving it out to others: in like manner is it now with the Roman Church; so that we do not recognize the modern papal herd as the Church of Christ, nor even, as a member of Him; but as the dregs of Antichrist. For after that the devil, through the man of sin, fixed his throne at Rome, your Rome became the Babylonish harlot, who, drunk with the blood of the holy martyrs, has made the kings of the earth drunk and poisoned them with the wine of her idolatry.

I scarcely understand why you have written down a list of the Councils and sent it to me unless perhaps you have done it for the sake of show; in order thereby to terrify me, as if by a Medusa's head and a dreadful mask, and as if all the Councils stood on your side. Mr. Le Moyne, we do not refuse to give the honor which is due to the legitimate Councils, in which the

Dei reguntur: qualia etiam confitemur fuisse inter illa quae tu annotasti. Interim tame(n) te scire velim, nos adeo stupidos et caecos non ee(esse) quin facile videre possimus, quaedam illoru(m) concilioru(m) fuisse illegitima, in qbus (quibus) non Spiritus S. sed diabolus potius praefuit, et plures errores, haereses, et falsa dogmata approbata ut apparet in secundo Niceno, Ephesmo, etc., praesertim vero in concilio Tridentino, licet enim illud a vobis magni aestimetur, tamen non ignoramus plures in eo errores sancitos et approbatos, quam [?] sunt canones quin [?] regulae, qd (quod) demonstrari facillime posset si luberet istam Camarina(m) movere.

Vix etiam crediderim, quantumvis vos Papis emancipastis, vos oia (omnia) recipere, quae in iis a te annotatis conciliis sunt definita, vel a Papis constituta; quandoq(ue) tam concilia quam papae sibi mutuo contradixerunt, et quod ab uno erat constitutum, rursus ab altero abrogatum et condemnatum. Non puto te etiam nescire tales Papas fuisse, qui abrogarunt ea,

Holy Spirit presides, and which are governed by the Word of God. Of such, we confess there have been some, among those which you have noted; nevertheless, I wish you to know that we are not so stupid and blind, but that we are able easily to see, that certain of those Councils have been illegitimate, in which not the Holy Spirit, but rather the devil, presided; and many errors, heresies and false doctrines were approved; as appears in the second Nicene (Council), in that of Ephesus, and especially, indeed, in the Tridentine Council; for although that one is held in high esteem by you, yet we are not ignorant that many errors were sanctioned and approved in it, which are Canons, yea, Rules, as could be easily shown, if I chose to move that Camarina.*

I should, indeed, hardly believe, however much you defer to the Popes, that you accept all things which are defined in those Councils noted by you, or which have been settled by the Popes; when, indeed, not only Councils but also Popes have mutually contradicted one another; and when what was established by one, was annulled and condemned by another. Nor do I think that

*That is: If I chose "to stir up that foul, or pestilent bog." Camarina was a bog, near the city of the same name, in Sicily. The inhabitants of the city consulted the Delphic oracle as to whether they should drain the bog, and received the reply: Μη μυελν Καραχίβων ἄλνιτος γαρ ἔσθινον,—"Do not stir up Camarina; it is better left unstirred." The first half became a proverb, meaning—"Don't meddle with unpleasant things." Virgil alludes to the matter thus:

..... Et tatis nunquam concessa moveri
Apparet Camarina proenl.

"And at a distance appears the lake Camarina, by fate forbidden ever to be removed." (Aeneid, iii, 700.)

quae ab aliis Papis erant statu-
minata, quin non pepercerint
cadaveribus praecessorum.

Cum autem videam te conciliis
tanquam Herculis columnis in-
niti, lubens a te docere vellem,
quid tu concilium nomines, aut
qui et quales, tuo iudicio con-
stituant aut efficiant concilium.

Licet enim ab ipsa iuventute
in papismo educatus sim, et
multis annis in scholis vris
(vestris) litteris opera(m) del-
erim, tame(n) non diffiteor, me
adhuc tam stupidum ee(esse), ut
nesciam quid apud papistas
concilium sit, aut quina(m) illud
efficiant.

Nam sine dubio laici et com-
munis plebs non constituunt
concilium; neq(ue) etia(m) cler-
ici, sacrificuli, missifices, et alia
rasa turba, quae [qui?] charac-
terem bestiae in fronte et manu
dextra acceperunt, neq(ue) etiam
antistites, abbates, episcopi,
archiepiscopi, cardinales, seor-
sum considerati, quin ne quidem
congregati; nisi illa congregatio
autoritate et bulla pontificis sit
facta, et Pontifex vel per se, vel
per suos delegatos, praesideat.

At et hos tali modo congre-
gatos conciliu(m) facere, aut
constituere non sine caa (causa)
dubitari potest, licet enim tales
ecliae (ecclesiae) Papanae pri-

you are ignorant of the fact that
there have been Popes who have
annulled those things which have
been established by other Popes,
nay, have not even spared the
dead bodies of their predecessors.

Since, however, I perceive that
you rely upon Councils, as upon
the Pillars of Hercules, I would
gladly be instructed by you just
what you mean by a Council;
or who and what men, in your
judgment, constitute or make a
Council?

For, although from my earliest
youth, I was educated in the
Papacy, and for many years
studied in your schools, never-
theless I do not deny that hither-
to I have been so stupid that I
do not know what is considered
a Council among papists, or who
make it.

For certainly the laity and
common people do not consti-
tute a Council; nor even the
clergy, the sacrificial priests—
those who celebrate the Mass,
and all the rest of that tonsured
crowd, who have received the
mark of the beast on their fore-
head and in their right hand;
nor even the princes of the church,
abbots, bishops, archbishops, car-
dinals, separately considered,
nay, not even when considered
collectively; unless that Assem-
bly is made by the authority and
bull of the Pontiff, and the
Pontiff, either himself or by his
delegates, presides.

But that the coming together
of even these, and in such a
manner, makes or constitutes a
Council can be doubted, not with-
out cause. For although such

mates, diu consultu(m) deliberent, et tandem concludant, et canones sanciant, nullius tamen(n) momenti sunt, nisi Papa suo anhelatu afflave(ri)t, et suo suffragio conclusiones primatu(m) approbaverit: idcirco ego judico, secundu(m) vram (vestram) opinioe (opinionem), Pontifice(m) apud vos esse caput Ecclesiae (Ecclesiae), fundamentum Ecclesiae (Ecclesiae), ipsam Ecclesia (Ecclesiam); et concilium oecumenicum Ecclesiae (Ecclesiae), et oe(omnem) Ecclesiae (Ecclesiae) certitudinem quoad doctrina(m) in cerebello Pontificis, tanquam cardine suo, vrti (verti) et ex hoc tripode ad totam vram (vestram) Ecclesia (Ecclesiam) p(er)manere, quod si in hoc meo iudicio errem excusato mea(m) stupore(m) et melius me de hac re doceto.

Tertius tuus index complectitur enumeroc(enumerationem) haereticoru(m) (ut vocas) qui ab ecclesia (ecclesia) defecerunt, et in hoc exercitu statuis Judam proditore(m) qsi (quasi) archistrategum duce(m)* aciem hujus turbae. Calvinu(m) vere ad extremum agmen rejecisse videris, ut claudat tergum hujus exercitus et opisthiophylaces [sic] adducat. Sed sicut tibi antea dixi, te blasphemiae reum esse eo quod in priori catalogo, Chro (Christo) Redemptori uro (nostro) tam monstrosus corpus, et tam putrida membra agglutinare volueris, ita oportet me denovo te accusare maximi erroris,

*Corrected to *ducente(m)*.

papal dignitaries of the Church deliberate long and carefully, and at length reach a conclusion, and sanction certain canons, yet they are of no moment, unless the Pope has breathed upon them with his breath, and by his assent has approved these conclusions of said dignitaries. Therefore I judge that, according to your view of the matter, the Pontiff is the Head of the Church, the foundation of the Church, the very Church itself; and that the Ecumenical Council of the Church, and every warrant of the Church, as far as doctrine is concerned, turns upon the cerebellum of the Pontiff, as upon its axis, and from this tripod permeates to every part of your Church. If in this judgment of mine I am in error, excuse my dullness, and teach me better concerning it.

Your third list embraces the enumeration of heretics (as you call them), who have revolted from the Church; and in this army you place Judas, the traitor, as it were the Commander-in-chief, leading the battle-line of this crowd. You seem to have put Calvin, indeed, at the extreme end of this line, that he may close the back end of this army, and bring up the rear guard. But as I said to you before, you are guilty of blasphemy, in that you wished in your former Catalogue, to attach such a hideous body, and such rotten members, to Christ, our Redeemer; so it behooves me

imo malitiae, quod Judae Dni (Domini) sui proditori associare volueris nru(nostrum) Calvinum, cum utriusq(ue) actiones e diametro repugnent nec ullam communioe(communionem) habent. Judas enim defecit a Chro (Christo) ad pontifices, Pharisaeos, et sacerdotes vatinianos,[?] Chri(Christi) hostes, Calvinus vero, relicto Judaizante papismo, Chro (Christo) se adjuunxit, et unice adhaesit. Judas falsitatis osculo, Chru (Christum) suum Dnu (Dominum), saevis tyrannis et rabidae turbae tradidit; Calvinus autem benedictum illud Dei nri (nostri) instrumentu(m), aspirante divino Numine, Chru (Christum), ejus vbum (verbum), merita, spirituale ejus corpus, a Romanis Harpyis, et crudelib(us) persecutoribus misere oppressum et vexatu(m) vindicavit.

Judas Chru (Christum) rejecit ejus vbum (verbum), doctrinam, et admonitiones contempsit. Calvinus contra Chri (Christi) satisfactiones ejusq(ue) merita apud vos pessundata, postliminio reduxit, et redemptionis Chri (Christi) lytru(m) sartum tectum conservare docuit.

Si itaq(ue) sineiput tibi sanu(m) est, tum certo certius caecutis, quod non videris, nullos mortaliu(m) Judae, Dni (Domini) sui proditori et venditori, similiores esse, qua(m) sint* Pontifices et tota Romana turba, quae habet characterem, nomen bes-

now to accuse you of a very great error, nay, of malice, in that you wish to associate our Calvin with Judas, the betrayer of his Lord; although the actions of these two are diametrically opposed to each other, neither, indeed, have they anything in common; for Judas revolted from Christ, going over to the pontiffs, pharisees and [wicked?] priests, the enemies of Christ; but Calvin, forsaking the judaizing Papaey, joined himself unto Christ, and clung to Him alone. Judas, by the kiss of hypocrisy, delivered Christ, his Lord, unto cruel tyrants, and to the rabid crowd, but Calvin, that blessed instrument of our God, by the inspiration of divine power, vindicated Christ, and His Word, and His merits, and His spiritual body which was miserably oppressed and harassed by Roman harpies and cruel persecutors.

Judas rejected Christ; and His Word, His doctrine and His admonitions he despised. Calvin, on the contrary, brought back to its old place the (doctrine of the) satisfaction of Christ, and His merits, which had been trodden under foot by you: and taught that we must preserve intact the ransom price of Christ's redemption.

If, therefore, your noddle is sound, then you are blind for certain, in that you do not see that no mortals are more like Judas, who betrayed and sold his Lord, than are the Pontiffs, and that whole Roman crowd, which has the mark and the

* *Sint* is added in margin.

tiae, et numeru(m) nominis eius, ideoq(ue) potestatem habent emendi et vendendi. Quid enim communius in Papismo, quam ad exemplum Judae Ischariotae Chru (Christum) vbis (verbis) appellare Rabbi, Dnu(Dominum) et Salvatorem; interim Chru (Christum) quoad officiu(m) ejus propheticu(m), sacerdotale, et regiu(m) abnegare reipsa, id Papae, missificibus, et aliis creaturis attribuere. Annon vosestis ii, qui rejecto* sancto et communi nomine Christiano, blasphemie vobis arrogastis nomen *Jesu-Vitae*, ut ita videremini instar Judae proditoris Chru (Christum) exoculari, et Dnu (Dominum) agnoscere, interim contemptis, venditis et pessundatis Chri(Christi)meritis et mandatis, ad Ignatii Loyolae, Frans. Xaverii et alioru(m) commenticia merita, indulgentias, et satisfactiones confugitis, et homines ad idem faciendum incitatis. Experto credendum Ruperto; oia (omnia) enim ista saepius legi, audiui, vidi, feci, praesertim cum Coloniae Agrippinae studerem, et Ignatii et Xaverii apotheosis celebraretur, tum enim vidi non tantum eorundem simulachra circu(m)ferri, veru(m) etiam detritam Ignatii lacernam, in pheretro expansam, tanquam insignia et eximia sebasmata ad venerandum per totam urbem deportari.

Nonne Papa vester per suas

* *Rejecto* is added in margin.

name of the beast, and the number of his name; † and so have the power of buying and selling. For what is more common in the Papacy than, after the example of Judas Iscariot, to call Christ. in your speech, Rabbi, Lord, and Saviour; and meanwhile, in very fact to deny Christ, with respect to His prophetic, priestly and kingly offices, and to attribute the same to the Pope, or to those who celebrate mass, and to other mere creatures. Or are you not those very ones, who having rejected the holy and universal name of "Christians," have blasphemously arrogated to yourselves the name of "Jesuits," so that thus you seem to be like Judas the traitor, to kiss Christ and recognize Him as the Lord, while meantime you despise, and sell and tread under your feet the merits and commands of Christ, and take refuge in the fictitious merits, indulgences, and (vicarious) satisfactions of Ignatius Loyola, Francis Xavier, and others; and urge men on to do the same. Rupert speaks from experience; for all those things I have often read, heard, seen, and done, especially when I was studying at Cologne, and the apotheosis of Ignatius and Xavier was celebrated. For then I saw not only their images borne about, but even a worn-out cloak of Ignatius, spread out on a frame, as a noble and worthy relie, and carried through the whole city as an object of veneration.

Does not your Pope through

† Revelation xiii: 17, 18.

bullas, indulgentias, et similia anilia, ipsi vero utilia, Christu(m), ejus merita, caelum et oia (omnia) sacra instar Judae proditoris sacrilege vendit; ut vere Mantuanus de hac sacrilega nunditione(nundinatione) canat;

Venalia Romae

Templa, sacerdotes, altaria sacra, coronae,

Ignis, thura, preces, caelum est venale Deusq(ue).

Quare melius et verius egisses, et catalogum ac numeru(m) haereticoru(m) Judae socioru(m) et successoru(m) ejus aliquanto (aliquanto) potuisses augere, si deletis et omissis nonnulloru(m) (quos tu false haereticos appellas) nominibus, eorum loco surrogasses, et Judae Ischariotae socios adjunxisses, Franciscanos, Montolivetanos, Minoritas, Capucinos, Discalceatos, Antonitas, Carmelitas, Dominicanos, Benedictinos, Cruciferas, Alexinanos, Magdalenitas, et vos Loyolitas, etc.

Deinde hisce masculini generis Judaitis,* addidisses etiam faemini generis, Judaissas nempe, Agathissas, Ursulissas, Clarissas, atq(ue) vestras Jesuitissas, quas memini me Coloniae vidisse et similes hujus faccis.

Quamvis vos oes(omnes) latere vultis et concludi in alveario Ecclesiae (Ecclesiae) pontificae . . . hoc tamen pallio nec teguntur

his bulls, indulgences, and similar old wives' fables, profitable indeed to himself, sacrilegiously sell Christ and His merits, heaven, and all sacred things, just like Judas, the traitor, so that the Mantuan bard truly sings concerning this sacrilegious commerce:

For Sale at Rome,

Temples, Priests, Sacred Altars, Crowns, Fires, Incense, Prayers, yea, Heaven is for sale, and—God!

Therefore you would have acted better and more truly, and would have been able somewhat to increase the catalogue and number of the heretics, the companions and successors of Judas, if you had crossed off and omitted the names of some whom you falsely call heretics; and in their place, had added and annexed as companions of Judas Iscariot—the Franciscans, Orders of the Monks of Mt. Olivet, Minorites, Capuchins, Barefooted Friars, Followers of St. Anthony, Carmelites, Dominicans, Benedictines, Cross-bearers, Alexians, Magdalene Monks, and you Loyolites, etc.

Then to these Juda-ites of the masculine gender, you ought to have added some Juda-esses of the feminine gender, as the Agathaites, Ursulines, Clarissites, and your Jesuit-esses, whom I remember to have seen at Cologne; and the likes of these dregs.

And although you all wish to lie hid and remain enclosed in the hive of the Pontifical Church; nevertheless by this cloak are

*Judaitis, from Judaitae, Juda-ites, or followers of Judas, is formed by the writer on the analogy of Jesuitae, Jesu-ites, Jesuits.

nec tolluntur errores quibus abundatis, et a vera Chri Eclia (Christi Ecclesia) et salutis via devii abitis.

Agnosco sane in t(u)o indice plurimos referri, qui revera haeretici fuerunt, et horrenda opinionu(m) et falsoru(m) dogm(a)tu(m) monstra pepererunt. Interim etiam vi(d)eo, te in isto catalogo haeticos proclamare quos tame(n) nulli Antichristi satellites de haeresi convincere potuerunt, nisi convitia (convicia?) vra(vestra), falsas accusatio(n)es, condemnoes (condemnationes), et combustiones apodixes esse putes; et veritatis doctrina(m) ex vbo(verbo) Dei haustam haeresim esse (ar)bitreris.

Quid enim tibi Jesuita in nro (nostro) Calvino haeticu(m) est, nisi quod caa(causam) procataretica(m?) electionis non statuerit opera praevisa congrui et condigni, etc., ut vos fabulamini; sed sanctum Dei nri(nostri) beneplac(it)u(m).

Quid vobis Papicolis in Calvino nro (nostro) haeticu(m) est, quam quod repudiatis vestroru(m) figmentoru(m) phularis [sic], et rejectis humanaru(m) traditionu(m) quisquiliis, praedicaverit J. Chru(Jesum Christum) esse unicum et solum nru (nostrum) salvatorem, advocatum et mediatorem(m), qui una sui corporis oblatione consummavit in perpetuu(m) sanctificandos.

Quid vobis idololatrīs in nro (nostro) Calvino haeticu(m) est, nisi quod oia nra(omnia nostra) bona opera

neither covered nor removed the errors in which you abound, and by which you wander from the true Church of Christ and from the way of salvation.

I recognize, indeed, in your list that very many are cited who in very truth were heretics, and who have brought forth dreadful monstrosities of opinions and false dogmas. Yet I see that you, in that same Catalogue, proclaim as heretics those whom no satellites of Antichrist could convict of heresy, unless you think that your revilings, false accusations, condemnations, and burnings at the stake are proof; and imagine that the doctrine of truth, derived from the Word of God, is heresy.

For what is heretical to you, O Jesuit, in our Calvin, except that he has not set down, as the original cause of election, foreseen works, "*congrui et condigni*," etc., as you pretend; but, the holy good-pleasure of our God?

What is heretical to you Pope-worshippers, in our Calvin, except that the nonsense of your figments is repudiated, and the trifles of human traditions are rejected; and that he proclaimed Jesus Christ to be our unique and only Saviour, Advocate and Mediator, who by the one offering of His body has perfected forever those who are to be sanctified?

What is heretical to you idolators, in our Calvin, except that he taught that all our good deeds should be done not from

docuerit fieri debere non ex intentione humana, sed ad vbi(verbi) divini norma(m); non ut iis quidquam prom[er]eamur, sed ut Deo debitam gratitudinem exhibeamus, proximu(m) aedificemus, fidem nra (nostram) demonstramus, et Deum in nra (nostra) anima et corpore glorificemus.

Quid deniq(ue) vobis Jesuitis in nro (nostro) Calvino, in ejus scriptis et doctrina, haereticu(m) est, nisi quod animose et constanter homines docuerit, ut deserto execrando missae vrae (vestrae) idolo, ab ipso diabolo ad annihilandum Chru (Christum) unicu(m) propitiatoriu(m) sacrificu(m) excogitato; ut relicto fictio igne purgatorio ad crumenas hominu(m) purgandas ab avaris missicibus(missificibus) excitato, ut repudiatis, confictis hominu(m) meritis, satisfactionibus, inanibus superstitionibus, peregrinationibus, defunctoru(m) invocationibus et similiu(m) fabularu(m) rejectamentis profligatis; recta ad Chru(Christum) ejusq(ue) merita contendere(n)t qui non tantum oneratos ad se vocat, sed etiam relevatione(m) et requiem p(ro)mittit.

Et haec est unica et firma mea consolatio utrumq(ue) in vita et morte, quod J. Chrus (Jesus Christus) in trabe crucis pendens, pro nobis maledictio factus est, devios peccatores ad resipiscen-tiam vocat, atq(ue) gratiose amplectitur. Detestor etiam ex intimo animi affectu praeteritam meam infamiam, me nimis diu

mere human motives, but according to the Norm of the Divine Word; not that we may gain anything by them, but that we may exhibit the gratitude which is due (from us) to God; that we may edify our neighbor, and show our faith, and with our soul and body glorify God?

And, finally, what is heretical to you Jesuits, in our Calvin, in his writings and doctrine, except that, boldly and constantly, he taught men, that, forsaking the execrable idolatry of your mass, invented by the devil himself for the destruction of Christ as the unique propitiatory sacrifice; that leaving the fabled purgatorial fires, kindled by avaricious celebrators of the mass, for the emptying of the purses of men; that repudiating the fictitious merits, satisfactions, inane superstitions, and pilgrimages of men, with invocations made to the dead, and the wretched off-scourings of such like fables; they might march straight to Christ and His merits, who calls not only the burdened ones to himself, but also promises them relief and peace?

And this is my only and sure consolation, in both my life and my death, that Jesus Christ, hanging on the Tree of the Cross, was made a curse for us; that He calls lost sinners to repentance, and graciously embraces us. I detest even from the bottom of my heart my former dishonor; that I for too

devin(m) fuisse ab ipsa vera Chri (Christi) Eelia (Ecclesia), et a salutis via aberrasse, cum in juventute usq(ue) ad annu(m) 23 aetatis meae in papismo degens, in Academiis vris (vestris) studerem, (et) dubio procul in ista via p(er)ditionis perrexissem, nisi Deus pater misericordiarum mei misertus, oculos mentis meae aperuisset, et radiis salutaris Chri (Christi) ejusq(ue) meritoru(m) cogniti-onis illustrasset; et a mortuis vris (vestris) idolis ad Deum veru(m), et salutis fontem Chru (Christum) p(er)duxisset, ex quo postquam bibi nunqua(m) vestras aridas cisternas repetere desideravi.

Sed ad hoc annitor, et usq(ue) ad vitae meae meta(m) quam sine dubio jam agens 57 aetatis annu(m) prope attigi annitar, ut a potestate diaboli, dominio peccati, et damnatione inferni solius Chri (Christi) sanguine liberatus, ipsum colam, et ei servia(m) omnibus vitae meae diebus.

Tandem mi Dne (Domine) Le Moyne concludo, et quod mihi in tuo epistolio proposuisti, id ipsum tibi repono: videlicet Deum non cultum aut memoria(m),* sed cor ipsum et voluntatem exigere. Idecirco abs te efflagito, ut tandem aliq(ua)ndo jam sub canescentibus annis, quos tu una mem(mecum) attigisti, perpendas, quid Chro (Christo)

long a time wandered from the true Church of Christ, and strayed from the way of salvation; since in my youth, even to the age of twenty-three years, I remained in popery. I studied in your Colleges, and doubtless would have persisted in that way of perdition, had not God, the Father of mercies, pitied me, and opened the eyes of my mind, and by the rays of the salutary knowledge of Christ and of His merits enlightened me, and conducted me from your dead idols to the true God, and to Christ, the fountain of salvation; from which, having once drunk, I have never desired to visit again your empty cisterns.

But I am now striving, and I will continue to strive, even to the end of my life (to which doubtless I have already almost attained, since I am now fifty-seven years of age), for this, viz., that liberated by the blood of Christ alone, from the power of the devil, and the dominion of sin, and the damnation of hell, I may worship Him and serve Him all the days of my life.

At length, my dear Mr. Le Moyne, I conclude; and as to what you have laid before me in your letter, this very same thing I now put to you, namely: that God does not demand ceremony or memorial monuments, but the very heart and will. Therefore I beg of you, even now in your declining years to which you have already come, as well as myself,

* In ecclesiastical Latin *Memoria* means monument, tomb, church or altar, as a memorial of the person who built it.

universali iudici ad iudicandum
 venienti sis responsurus et
 qualem ratione(m) villicationis
 tuae ei sis redditurus. Quamvis
 enim 20 annos (ut mihi narrasti)
 regiones Americanos pertran-
 siisti, et in eis vagatus sis, inter
 barbaros vixeris, plurimos
 eoru(m) baptizaveris vel potius
 baptismu(m) profanaveris dum
 dando infidelibus, agonizantibus,
 nulla veri Dei et Salvatoris cog-
 nitione imbutis, sicut saepius fui
 expertus, q(ua)ndo cum talibus
 Barbaris, qui vel a te vel a tui
 similibus baptizanti erant, lo-
 cutus sum, et nihil de Chris-
 tianismo tenebant nisi quod vro
 (vestro) more poterant cruce(m)
 formare, et idola vra (vestra)
 quae habetis in templis vris
 (vestris) laudare, caetero quin
 erant fures, scortatores, etc., ut
 alii Barbari.

Licet inquam haec feceris, et
 tales barbaros ta(m) vivos quam
 agonizantes et semimortuos
 baptizaveris et baptizatos ex
opere operato aqua baptismi
 ablui putaveris; tamen non male
 in te quadrat illud (verbum) Chri
 (Christi): Vac vobis, Scribae et
 Pharisei, hypocritae, quo-
 nia(m) circu(m) itis mare et
 terra(m), ut faciatis unu(m)
 proselytum, et eu(m) factus
 fuerit, facitis eu(m) filiu(m)
 gehennae duplo magis quam vos
 sitis. Non enim homines ex Gen-

that you would ponder what
 you will respond to Christ, the
 Universal Judge, when He comes
 for judgment; and what ac-
 count of your stewardship you
 will render Him. For although
 for twenty years as you have
 told me, you have traversed the
 regions of America, and have
 wandered about in them; have
 lived among savages, and have
 baptized very many of them, or
 rather profaned baptism; since
 in giving it to non-believers, and
 to men in the agonies of death,
 who were not possessed of any
 proper knowledge of the true
 God and Saviour, as I have often
 found out when I have spoken
 with such savages who have
 been baptized by you or those
 like you, and who had no know-
 ledge whatever of Christianity,
 except that according to your
 custom, they were able to make
 the sign of the Cross, and to
 praise those idols of yours which
 you have in your churches; but
 who in other respects were
 thieves, whoremongers, etc.,
 even as other barbarians:

And though I say that you
 have done these things, and
 have baptized such barbarians,
 both living and dying, and even
 when half-dead; and have
 thought that such baptized ones,
 by the mere outward ceremony,
 were cleansed by the waters of
 baptism: nevertheless, that word
 of Christ does not apply badly
 to you: Woe unto you, Scribes,
 and Pharisees, hypocrites, for
 ye compass sea and land to make
 one proselyte, and when he has
 been made, you make him twice

tilismo ad Christianismu(m), sed ex paganismo ad papismu(m) adducitis; in quo repudiato unico sanguinis Chri (Christi) lytro, homines ad proprias et alioru(m) hominu(m) satisfactiones et merita remittitis et tandem chrismate extremo benedictos ad igne(m) purgatoriu(m) ablegatis.

Catastrophes loco te commendando Deo, patri omnis gratiae, ejusq(ue) filio Jesu Chro (Christo), quem precabor ut te per Spiritu(m) S. ex erroru(m) tuorum ambagibus extractum, ad veram Chri (Christi) ejusq(ue) meritoru(m) cognitione(m) perducatur, ut comperiaris in Chro (Christo), non habens propria(m) imaginaria(m) justitia(m), sed ea(m) quae ex Deo est per fidem Christi ut in eum credens vitam aeternam habeas. Amen.

Amstelrodami in Neo-Belgio, nonis Juny.

Tuus tuoru(m)q(ue) ex animi affectu usq(ue) ad aras.*

JOHANNES MEGAPOLENSIS.

EPIGRAPH ERAT

Doctissimo Dno. Simon Le Moyne.

Kibecum.

as much a son of gehenna as yourselves. For you do not lead men from Gentilism to Christianity, but only from paganism to popery; in which the unique ransom price of the blood of Christ is repudiated; and you refer men to their own satisfactions and merits and those of other men; and at length, having well appointed them with the "extreme unction," send them away to purgatorial fire.

In conclusion, I commend you to God the Father of all grace, and to His Son, Jesus Christ; to whom I will pray, that you may be released from the entanglements of your errors by His Holy Spirit, and that He may lead you to the true knowledge of Christ and of His merits; and that you may be found in Christ, not having your own imaginary righteousness, but that which is of God, through faith in Christ, that believing in Him, you may have eternal life. Amen.

(New) Amsterdam in New Netherland on June 13th [1658].

Thine and Yours, with affection of heart even to the Altars.

JOHN MEGAPOLENSIS.

THE ADDRESS WAS

To the very learned Mr. Simon Le Moyne.

Quebec.

*This subscription is interesting and suggestive. Domine Megapolensis had saved several Jesuits, among the Mohawks, from torture or death, as Fathers Joques, Bressani, Poncet, etc. See the beginning of his letter in the Introduction. This subscription seems to allude to his kindly feelings toward them, notwithstanding their errors, and it might be freely rendered—Your friend, and the friend of the members of your Society, up to your [Romish] altars, but no further.

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